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Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting
 And cometh from afar;
 Not in entire forgetfulness,
 And not in utter nakedness,
But trailing clouds of glory do we come
 From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
 Upon the growing Boy,
But he beholds the light, and whence it flows,
 He sees it in his joy;
The Youth, who dally farther from the east
 Must travel, still is Nature' priest,
 And by the vision splendid
 Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind,
And, even with something of a mother's mind,
 And no unworthy aim,
 The homely nurse doth all she can
To make her foster-child, her inmate, Man,
 Forget the glories he hath known,
And that imperial palace where he came . . .

Ode on Intimations of Immortality,

William Wordsworth (1770-1850)

Quoted by President McKay in London District Conference,
June 8th, 1952.

Often I have felt the need to express the desires of my heart to my Heavenly Father, and I have asked myself before I pray, "What things should I have in my mind and heart that will be pleasing to my Heavenly Father?"

First, I like to realise and contemplate in my mind that the Lord is a Father to me, and I can ask Him for blessings in much the same manner as I would ask my own father. I have often asked my father for things that I needed from him, and when I asked him, I didn't ask him with a profusion of flowery phrases for what I wanted. I always got along better with father when the problem was simply and sincerely stated, and I always found a sympathetic, understanding, listener who reviewed my petition with kindness, wisdom, and a host of other qualities of moral affection. The same kind of relationship I have with my own father I like to use with my Heavenly Father. I wouldn't dare to go to my father or my Father in Heaven in a spirit of insincerity.

Whenever I have gone to my father for what I considered to be a righteous cause (and I always thought twice about it), I expected to receive an answer from him. The answer, in his wisdom, came at the right time and in the right place—sometimes in ways that I had not expected—but the reply nevertheless came and I felt grateful for it. Whenever I have petition for my Heavenly Father, I like to apply the same principles that I have learned from my own father.

I have learned during the years of my life that it is not a very wise thing to ask my father for help, and, upon receiving it, act in a manner contrary to the instructions given me. This is a working principle in prayer, too, because the Lord will hold us accountable for the things He gives to us. It doesn't pay to be an unfaithful servant in His vineyard. Submission to divine will is the best policy. We have thousands of object-lessons and case examples of this principle in the scriptures to enrich our understanding. Surely the Lord does not ask us to do something and then leave us at our own resources to find the way. When we receive inspiration and revelation through prayer, we can be certain that the Lord will help us find the way to accomplish His work.

A little girl was watching her mother spread cold cream over her face. "What's it for, Mummy?" she asked. "That's to make me beautiful, darling," replied the mother.

The little girl watched her mother in silence till the mother began to remove the cream. Then in a tone of sadness she whispered, "It didn't work, did it?"

to Cultivate in Prayer

I think it is well to realise, too, that there is one who would stand in our way of receiving divine knowledge. He is the Evil One, Satan, who is the author of the spirit of darkness who would dissuade a person from prayer, and who would even try to destroy a person as he tried to destroy Joseph Smith when the lad first prayed to the Lord. It is my experience that the influence that teaches me not to pray is no other influence than that of the Evil One, and I find that I often have to battle against this power to seek the Lord in prayer. As often as I have favoured the Spirit of God, I have been rescued from whatever obstacle Satan may have thrown in the path of light and truth.

This brings me to another point. It has been my experience that prayer is accomplished with a considerable expenditure of effort on my part. As I mentioned in the paragraph above, at times a spirit of darkness exerts a force against prayer. It has often been necessary to exert a great amount of energy toward overcoming such a power, and the best way in the world to defeat it is to go to the Lord in secret prayer and explain that a spirit has been attempting to sabotage me. I have always felt better after an entreaty before Lord, and upon further prayer, I have been flooded with warmth and light from the Author of Truth.

A final word—in my experience divine will has not been manifested in blinding visions. Rather, it has been through a quickening of my mental faculties and powers of perception—call it an ability to discern truth, if you like—and my soul is filled with peace and delight, and the Spirit of God sometimes speaks in a quiet voice within me.

I offer these things that they may be illuminating to the minds of others. Prayer is a powerful, God-given principle. Employ it often—it is one of God's great gifts to men to lead them in light away from error and misfortune. I offer these things as the result of my experiences in the service of our Lord Jesus Christ.

Elder Willis H. Brimhall

Life is too short to provide for everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recreation, in everything!

Sunshine Magazine

STEPHEN L RICHARDS

Stephen L Richards, first counsellor, President David O. McKay, and Joshua Reuben Clark, Jr., second counsellor constitute the quorum of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

What Peter, James, and John were to the ancient Church after the ascension of the Saviour, these men are to the modern Church of Jesus Christ.

As men they are interesting and their careers are significant.

Stephen L Richards has devoted the greater part of his life to the Church. His ecclesiastical career in its early stages resembles that of most other active Latter-day Saints, including offices in the Aaronic and Melchizedek Priesthoods, and service in the auxiliary organisations. He became a member of the General Superintendency of the Deseret Sunday School Union Board, serving as second assistant to President Joseph F. Smith and as first assistant while President McKay was the General Superintendent.

Under this close association, the kinship of three strong spirits strengthened. President Smith became familiar with the uncommon ability and the deep worth of his lawyer-assistant. In 1916 Francis M. Lyman, President of the Council of the Twelve, died. And on January 17th, 1917, President Smith presented the name of Stephen L. Richards before the Council to fill the vacancy that existed in the quorum. He was accepted and ordained that same day, a young man of thirty-seven, and the following April he was sustained by the membership of the Church.

He terminated his law practice and dedicated himself to the work of the Lord. That work has brought him many serious responsibilities.

Prior to his call to the Quorum of the Twelve Apostles, Elder Richards studied law at the University of Chicago law school, and he graduated from that institution with the degree

of Bachelor of Laws in 1903. He then served as city attorney in Murray, Utah, and was secretary of the Utah State Bar Association, and was vice-president for Utah of the American Bar Association.

His legal training and experience and his endowments have caused him to be widely sought after as an adviser in business affairs. His eminence in this field is attested by his record as director or officer in the following: Wasatch Land and Improvement Company; Wasatch Lawn Cemetery; Amalgamated Sugar Company; Utah Fuel Co.; Whitmore Oxygen Co.; Utah State National Bank; Zion's Co-op Mercantile Institution; Beneficial Life Insurance Co.; Deseret Book Company, Utah Oil Refining Company; Utah Hotel Company.

First and foremost of his virtues is his testimony of the Gospel of Jesus Christ. With him spiritual knowledge is a sacred thing, a gift of God to be treasured and guarded. No one acquainted with his life can doubt his assurance of the divinity of the work in which he is engaged.

He regards his testimony as a personal treasure. He does not repeat it often, nor carelessly. He does not thrust it on those who would scorn it. But on those occasions—sacred occasions—when he has shared it in measured words, his listeners have known that he was drawing from a deep well of pure and living truth.

President Richards' eminence and attributes are the products of natural endowment arising from the hand of the Lord blessing his family in such people as Willard Richards, the steadfast and constant friend and companion of the Prophet Joseph Smith, his grandfather; Dr. Stephen L. Richards, eminent Utah Physician, his father; Emma Louise Stayner, his noble mother; and Irene Merrill Richards, his gracious wife.

AN INVITATION . . .

Elder Stephen L Richards

A discourse delivered in the one hundred twenty-third semi-annual Conference, Salt Lake City, October 3rd, 4th and 5th, 1952.

I feel very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:
To All Men, Women, and Children
Dear Friends,

You are cordially and earnestly invited to participate in building the kingdom of God in the earth.

Place—Everywhere.

Time—Now.

Signed:

THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father's kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to the weaknesses of the flesh, will discover that in participation in

the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.

I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some respects is the most important element in the world society. In democratic nations, where aristocracy, caste, and statism do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being

associated with a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Saviour set up His Church in the Meridian of Time, He caused a wide distribution of the priesthood to members of His Church then, as He has done in His restored Church. How logical it seems, upon reflection, that this should be His desire. Why should He wish to restrict the holding of His divine power, which may be delegated to men, to any favoured group or ecclesiastical order? If men are the sons of God, created in His image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adhering to His law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefaction to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon His servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Saviour Himself.

Now to the common man—he who has not known the emoluments and preferments which the world gives—

what a distinction, what an encouragement, what an uplift of spirit and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspiration, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfilment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had no precedent for such an organisation, save only in the Church set up by the Master Himself in His own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether or not he be called to a special position, his diocese is as large as his circle of family, friends, and acquaintances, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of His great law of fairness and equality that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women.

I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women, and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women want husbands and families; and I am optimistic enough to believe, even in the face of shocking figures on divorce, that the overwhelming majority of women would like to keep their husbands and preserve the enduring solidarity of the home. If these assumptions are correct or nearly correct, I am justified in giving women the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner in the enterprise of building the kingdom. The part she plays is one of great dignity, with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of her sex.

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of many of its great blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realised only through the enduring compact of the marriage, for "man (is not) without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage, she would want no other. It is not a marriage solemnised with elaborate ceremony and pageantry, for show and social prestige. No great church

is filled with spectators; only a few are present—the contracting parties, a humble man of the priesthood to officiate, the witnesses, usually the parents, and a few of the family and close friends. Such a marriage contemplates taking the Lord into the partnership, so the participants meet in His house and make their covenants with Him and each other, in privacy, in humility, without ostentation, safeguarded from the stare of the curious or the praise of the indulgent. Does a man or a woman seek public acclaim for a private prayer? Why should a couple, entering into the most solemn engagements they will ever make in their lives of a private and personal nature, expose themselves to public scrutiny, and distract their minds from a sacred ceremony by the exigencies of style and show? I am speaking of the marriage ceremony, not the wedding reception. I remember once reading an article written by an old minister who had officiated many years in Trinity Church downtown New York. He said that during his time he had seen the Christian ceremony of marriage, at one time sacred and impressive, degenerate into a paganistic pageant designed to achieve social notoriety. That can never happen to a temple marriage. It is a calamity for it to happen to any marriage, for such a tendency may be in no small measure responsible for the instability of marriage in recent years.

The home-loving women will find in the kingdom other revealed concepts about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our

—continued on page 42

THE SPIRIT OF GOD AND THE

Orson Whitney Young, Ph.D.

Within the past century more scientific knowledge has been accumulated than in all the time prior to the early 1800's. Preceding centuries have contributed, of course, to truth, but history records no age of the world's history so characterised by knowledge as this one in which we are privileged to live. On every hand are to be seen tools and devices produced by the ingenuity of man using his knowledge of natural laws.

Wherever we are able to practise public health procedures, our lives are made more efficient, pleasant, and secure than were those of our forefathers. Our hospitals and medical facilities also help to lower the death rate, especially among mothers and babies, and have extended the life span.

Development along technological lines has been phenomenal. Automatic conveniences have made living a relatively simple thing so far as the menial tasks are concerned. There seems to be no speed limit in the matters of cleaning a house, cooking a meal, or washing, and ironing clothes.

We might think that we are brighter than our forefathers, yet their brains were capable of as much thought as our own. We should look deeper than the brilliant surface of our luxury and wonder why we are the favoured darlings of the ages; why it is **our** privilege to speak in Dan and be heard in Beersheba—or Australia—or Alaska, and cross the oceans with rocket speed.

The thinking person will own that all truth originates with God. He has blessed this generation with all this knowledge, and for a wise purpose has withheld much scientific information from those who lived before our time. Joseph Fielding Smith put his finger on the reason by saying:

It is a very significant thing that most of the modern discoveries and inventions have come to the world since the opening of the heavens to the Prophet Joseph Smith.¹

And from the same source:

The angel revealed to Daniel many things concerning our day and said to him: "Shut up the words, and seal the book, even to the time of the end: Many shall run to and fro, and knowledge shall be increased." . . . Surely these two predictions are being fulfilled on the earth today. Joel, also was shown the last days and predicted many things that would take place preparatory to the second coming of our Redeemer. Among other things he said, "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."²

There are people who will object to such an explanation, just as they refuse to give God credit for anything except when they use His name in vain. They attribute this great increase of knowledge to chance discovery of basic truths, which, then, lead to numerous lesser discoveries. The mariner's compass, for example, made possible many geographical discoveries; Harvey's disclosure of the circulation of the blood laid the groundwork for other facts to be uncovered in physiology and anatomy.

* Credit to the **Improvement Era**, June, 1948, for this article.

With respect to ancient science, Professor Sorokin says:

The very fact that these ancient cultures possessed great cultural achievements makes it improbable that they were so nearly sterile in discoveries. It does not seem likely that they were so backward in this respect, in view of the fact that they constructed great buildings, performed marvellous engineering feats, successfully treated (as we know, after several recent archeological findings) many ailments and maladies, possessed medical and biological treatises, surprisingly accurate calendars, and the like. In brief, due to the effacing role of time and other circumstances, we do not have as complete a record of their discoveries as of those in recent centuries. Therefore, the more remote the period, the more markedly do our data underestimate the number of discoveries.⁴

Aristotle (384-322 B.C.), Greek founder of natural history, must have drawn information from a long line of predecessors in the study of nature, "who had accumulated facts of observation and had molded them into a system before he perfected and developed that system. We are reminded that all things are relative when we find Aristotle referring to the ancients; and well he might, for we have indubitable evidence that much of the scientific work of antiquity has been lost. One of the most striking discoveries pointing in that direction is the now famous papyrus which was found by Georg M. Ebers in Egypt about 1860. The recent translation of this ancient document shows that it was a treatise on medicine, dating from the fifteenth century, B.C. At this time the science of medicine had attained an astonishingly high grade of development among that people. And since it is safe to assume that the formulation of a system of medicine in the early days of mankind required centuries of observation and practice, it becomes apparent that the manuscript in question was no vague, first attempt at reducing medicine to a system. It is built upon much scientific knowledge, and must have been preceded by writings both on medicine and on its allied sciences."⁵

It was in 547 B.C. that Daniel was told to "shut up the words, and seal the book, even to the time of the end." There were two upsurges of scientific activity after that, for the graph shows one occurring around the third century B.C. and the other at the time of Christ. It is to be expected that considerable scientific advance should be made during Christ's sojourn on earth, since it is by His Spirit that truth is given to man. Since His Spirit is the Light of Truth, His presence should encourage scientific as well as religious progress.

After the time of Christ occurred a great decline in both religious and scientific activity. Then it was that the "words" were "shut up" and the "book" was "sealed," for the Dark Ages were a time of stagnation in both faith and knowledge. The true principles of the gospel were lost or perverted imitations were substituted, such as sprinkling as a method of baptism instead of the true process of immersion. The same thing happened in science. Instead of the clear thinking and original observation practised by Aristotle, ancient authority was slavishly quoted to prove a point of point doctrine or a fact of nature. Historians tell of a debate being waged about the number of teeth in a horse's mouth, and ancient tomes being consulted while the horse—and his teeth—stood outside unnoticed.

We smile when we read of the ignorance and superstition which characterised the Dark Ages. We wonder why men did not see when they looked and **understand** what they read. The Lord told us He would pour out His Spirit upon men—a thing which evidently began around the eleventh to the thirteenth centuries. It was then that the first dawn-streaks of the new day were becoming visible; the first few stirrings of the Renaissance, the awakening. It showed first in the field of literature and art, later in science.

Andreas Vesalius (1514-1564), Belgian-born anatomist, impetuously thrust aside clumsy substitutes and by his own dissection found error after error in the ancient writings. At first he doubted his own eyes, then later published his own **Structure of the Human Body** in 1543 and brought down on his head the opposition of his colleagues and the disfavour of the churchmen of that day.

Another great landmark in the progress of science was the discovery by William Harvey (1578-1657) of the circulation of the blood and the role of the heart as a pump. Until his day it was taught that blood ebbed and flowed like the tides; that it seeped through the heart, became endowed with "animal spirits" and then flowed out through the arteries to the body. This theory had originated with Galen nearly 1,500 years before Harvey's time. Harvey's method of proof was revolutionary and set a pattern for all scientists to follow. He measured the quantity of blood the heart could hold, noted the direction of the flow permitted by the valves in the heart, veins, and arteries. He concluded that the blood goes from the left side of the heart to the body and back to the right side of the heart. Considerable opposition met even such a harmless explanation as this. The darkness of ignorance and superstition gave way but stubbornly.

In the two famous cases cited, the investigators went directly to nature—not to so-called authorities. This attitude, which is the essence of the scientific method, came more and more into general use and is the basis of our modern scientific advance. We must remind ourselves, however, that the Spirit of God rested on these men, so that they were eager to investigate and find the truth about the human body. The same was true of Columbus when he discovered America as was prophesied by Nephi in the fifth century before Christ. Such opposition as these men had to bear came mostly from the false conception men had of Christianity. The true Christian doctrine supports and fosters the increase of knowledge and diffusion of truth.

The same attitude prompted Joseph Smith to go directly to the throne of God with his question about which church he should join. He received the answer from the Source of Truth, because the Lord Jesus Christ Himself told Joseph that His Church should be re-established in this day. Thus the nineteenth century saw not alone great increase of scientific truth as is shown by the graph, but also the restoration of religious truth as it was originally understood by the ancient prophets . . .

To live in these latter-days is a great privilege. Righteousness is the price of security and peace as never before. If all men recognised that such blessings depend upon the favour of the Almighty, they would turn from their strife, loose morals, and injustice in order to gain His esteem. Security and peace are necessary for the increase of knowledge.

NOTES

¹ Joseph Fielding Smith, *Signs of the Times*, p. 154. Independence, Mo., 1947.

² *Ibid.*, p. 153.

³ P. A. Sorokin, *Social and Cultural Dynamics*, Vol. II. American Book Company, New York, 1937.

⁴ *Ibid.*, p. 129.

⁵ Lacy, *Biology and its Makers*, Henry Holt & Co., New York, 1930, p. 9.

And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

(D. & C. 98:22)

THE HOME, THE FAMILY, AND

Extracts of an address by President David O. McKay at the Quarterly Conference of the North Idaho Falls Stake, Sunday, December 7th, 1952. President McKay outlines some specific suggestions for enriching our lives and our homes. The Latter-day Saint home, as we have pointed out before, is a Kingdom of God. In this address are some practical suggestions for enriching our kingdoms. The message of President McKay is far-reaching enough to be of interest to the youth and maturity of the Church. Its high idealism, expressed in forthright practical language and example, is spoken to enrich Latter-day Saints in the most fundamental joys and happinesses of life.

I believe in being happy. It is man's privilege to be happy if he chooses the path that leads to it . . . So this morning I am going to talk about married life and courting. Agree with it or disagree with it, as you may, but the truest source of happiness is found in the home.

First: As a contributing influence to a happy home, ever keep in mind that you begin to lay the foundation of a happy home in your premarital life . . . It is during your teens and during courtship that you should remember to be loyal to your future wife or husband. That loyalty consists in keeping yourself clean . . . Young men and women should ever keep in mind that chastity during young manhood and young womanhood is the highest ideal they can cherish. Self mastery during our teens is a contributing factor to manhood.

It is not weakness in man. It is the crowning glory of womanhood. It is the foundation of a happy home . . . I care not what certain sociologists say in regard to the necessity of indulgence. I know the truth whereof I speak when I plead with young men and women who look forward to the greatest source of happiness in life to keep themselves loyal and true to their future husband or wife.

Second: Choose your mate by judgment and inspiration as well as by emotion! . . . It is important for young people to realise that intelligent home building begins with the young man

and the young girl in their teens and that during courtship they should study the ancestry and home life of the man the girl is going to marry, or the girl whom the young man is to marry.

Third: Approach marriage with the lofty view it merits. Marriage is ordained of God. It is not to be entered into lightly, terminated at pleasure, or ended at the first difficulty. In our Church we have the highest idea of marriage ever given to man. We admonish young men and young women so to live that they may be worthy to enter the House of God. That means that they have been, during their teens and courtship, true to the ideals of their future wife and future husband. And as they stand and plight each other's troth, they do so with the assurance on the part of the young husband that she who now gives her life to him is as worthy of motherhood as the purest of virgins, and that he to whom she gives her life in marriage is just as worthy of fatherhood; that the source, the spring of life is pure and unpolluted, and that if children bless the union, those children have a kingly birth.

Fourth: The noblest purpose of marriage is procreation. Home is children's natural nursery . . . You know what a growing tendency there is in the Church to limit families. Happiness in the home is enhanced by the children around the fireside, climbing on the father's knee, receiving caresses from mother.

Fifth: The fifth influence contributing to happiness is this: Let the spirit of reverence pervade the home so that if the Saviour happened to call unexpectedly, He could be invited to stay and not be made to feel out of His element. A story illustrates this point: A young man had just married, and he invited his father to see his new home. Him the kitchen, modern equipment. He showed the living room, the dining room, the bedrooms, spacious closets and all. As they were through the father said, "Very good, very good, but I see no signs of God in your home." The young man went back through the house and said, "Father was right. I have no sign of true religion." There was no picture of the Saviour: there was no model of religion. He changed some of his decorations. Reverence in the home, right from the beginning, is a fundamental influence to happiness in the home. It is a place where a person can pray and pray often.

Sixth: Let husband or wife never speak in loud tones to each other. In naming this fundamental thing, I do not even mention swearing, a vice which should be so foreign to a Latter-day Saint home that even the thought of it should not come into the mind. Do not speak hurtful things even in a spirit of jest.

Seventh: Learn the value of self-control. You are never sorry for the word unspoken. I believe that lack of self-control is one of the most common contributing factors of unhappiness and discord. We see something in the other which we dislike. It is easy to condemn it. And that condemnatory work arouses ill feelings. If we see it, and refrain from speaking in ill will, in a few moments all is concord and peace instead of animosity and ill will.

Self-control on the part of governing children: I think the children should be properly directed and controlled, not permitted to run around without any

limitations to their actions as they affect other members of the household. I think a child should be taught self-control and obedience from the age of three, particularly between the ages of three and five. Modern psychologists and psychiatrists teach differently, but I know that a little child can learn to obey during that early period, that if you fail, you will have difficulty in later years . . .

Eighth: Foster home ties by continued companionship. I do not believe in the saying, "absence makes the heart grow fonder." It is companionship that fosters love, and when you have vowed your troth and made a covenant to be true to each other, do everything to foster that love, to cement it for eternity . . .

Ninth: Make accessible to children proper literature, music, and appropriate pictures. In nearly every Latter-day Saint home effort is made to have some instrument, and you can sing the songs of Zion. Teach children to sing. Let them see a picture of the Saviour, of those who merit deference on the part of children.

Tenth: Finally, by example and precept encourage participation in Church activity, thus establishing life's two paramount ideals. First, to build character; and second, to render service. Let those children feel that if they would make home happy; if they would in a small degree repay the kindness of parenthood, they will develop in themselves a noble character.

Parents, God bless you as you build a Latter-day Saint home. May there be, throughout the Church, an ideal of homebuilding towards which the whole world may look with admiration. May those homes be filled with the Spirit of God and service to fellow men . . .

I cherish friendship: I cherish brotherhood. It is glorious to meet with the children of God. With friendship in my heart, I leave you my blessing in the name of Jesus Christ. Amen.

CHURCH HISTORY FOR CHILDREN

PART II

What we Talked About Last Time

We talked about a young man named Joseph Smith who prayed to God to know which Church he should belong to. The Lord came to him in a vision and told him to join none of them. Then the Lord said to Joseph that He had work for him to do. This is where we will take up this month's lesson.

Joseph Smith Read a Very Old Book

Three years after the Lord had come to talk with Joseph, He sent an angel to tell Joseph what more he should do. This angel's name was Moroni, and Moroni took Joseph one day to a hill near the place where Joseph lived.

Now Moroni had lived many hundred years before Joseph Smith, and when he was an ordinary man upon the earth, he was a soldier and a prophet of God and also the historian of his people. He was the keeper of the stories about his people.

Many of these stories had been written by the historians before Moroni. The stories were so old that they didn't use ordinary paper as we do, but they were engraved on plates of gold. These sheets were called "plates."

Moroni had buried many of these gold "plates" in a large box in the hill to which he later took Joseph Smith.

The first time he showed Joseph the plates, Moroni told Joseph not to take them. Four years later, however, Moroni went to the hill with Joseph and gave him the golden plates.

When Joseph took them home and tried to read them, he found that the writing was in a language which he did not know. Moroni told him that the Lord would help him to understand what the old, strange writing told about.

Moroni gave Joseph the Urim and Thummin. The Urim and Thummin were very old stones, which one could see through, like large spectacles, or eye glasses. Joseph learned that if he would look at the writing on the plates through these glasses and think and study hard, he could understand what the old, strange writing told about.

He would read this aloud and Oliver Cowdery, his friend, would write down what Joseph said. In this way they wrote down in English the stories which had been written many hundreds of years ago in a strange, old language by Moroni and the historians before him.

One of these writers was the father of Moroni, named Mormon. He wrote so much of the old record and re-wrote so many parts of other stories which had been written by other people, that we call the book of stories the Book of Mormon.

Authority to Baptise Restored

Joseph Smith was reading the old language of the "plates" one day in May. He came to a part about "baptism for the remission of sins." He did not know any thing about it so he took Oliver Cowdery, who was writing for him, and they went into the woods to pray and learn more about it.

As they were praying a heavenly messenger came to them. He said his name was John the Baptist. He was the one who baptised Jesus. That story is told in the Bible. Can you find it in the third chapter of Matthew, verses 13 to 17?

John laid his hands on the heads of Joseph and Oliver and said: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the gospel of repentance,

and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

After this he told Joseph Smith and Oliver Cowdery how to baptise each other. They did as they were told.

Latter-day Saint boys and girls are baptised when they are eight years old. They are baptised by immersion as Joseph and Oliver were.

The priest who baptised them has the authority to do so "in the name of the Father and of the Son and of the Holy Ghost." He received this authority when he was ordained to the Aaronic Priesthood. The deacons, teachers and priests in the Church of Jesus Christ of Latter-day Saints hold the Aaronic Priesthood. The priests have the authority to baptise.

A few weeks later Peter, James, and John, the Apostles of Jesus in the old world, appeared to Joseph Smith and Oliver Cowdery and ordained them to the Melchizedek, or the Higher Priesthood.

Thus was restored to men upon the earth the right to do things for the Lord as though the Lord had done them Himself.

Great and Glorious Blessings

Joseph Smith said that as soon as he and Oliver Cowdery came out of the water, after they had been baptised, they received many blessings from our Heavenly Father.

The Holy Ghost came upon them. Joseph said that their minds were made clear and bright and they could understand this better than they ever had before. They could understand the Bible better.

From this time on they learned many more important and interesting things. They could explain what they learned more clearly and easily to other people. We say people are inspired when the Holy Ghost helps them in this way.

After this, every time Joseph Smith wanted to find an answer to a question he would pray to the Lord. An answer would come. The Lord would tell him in a vision or send a special messenger. Usually the special messengers would come when they had something to give Joseph.

One had come to give him the plates of the Book of Mormon.

Another came to give him the "authority" of the Aaronic Priesthood.

Others came to give him the "authority" of the Melchizedek Priesthood.

Moses and Elijah, prophets of old, came to give him still other power.

The spirit of the Holy Ghost would speak to him at other times and would help him to understand many truths. Joseph Smith wrote these down. They are printed in a book which we call the book of the Doctrine and Covenants.

One of the chapters tells how to organise the Church. Joseph Smith used this when he and his friends started the Church on April 6th, 1830.

Another tells about tithing, which is the Lord's way of paying the expenses of the Church.

Another is the famous Word of Wisdom from which Latter-day Saints learn how to keep their bodies strong and well so their spirits will be beautiful and good.

There are many other wonderful truths in the Book of Doctrine and Covenants.

When the friends of Joseph Smith read these and the Book of Mormon, they were very happy. These great books gave them so much new knowledge that it made them want to live better. It made them feel stronger and better than they had ever felt before.

Everything they learned was so good for them that they wanted to tell all their friends and neighbours about it.

Many of Joseph's friends started out as missionaries to tell other people about the good knowledge which the Lord had restored by telling it to Joseph Smith and then telling them to give it to the people.

HOME STUDY RELIEF SOCIETY PROGRAMME

I.

The December issue of the Relief Society magazine contains many excellent features which the women of the Church will find enjoyable and useful. There is a liberal education for any woman who will adopt the learning attitude and use the magazine as her source of text material.

"Home, and the Building of Home Life," by President J. Reuben Clark, Jnr., says your children "are your guests, and you owe to them all that a good hostess owes to her guests." What do you owe to these guests?

The article amplifies the following factors of the "right kind of home": love, prayer, honour, mutual respect, example, obedience, seemliness, culture and education, and chastity. Chastity is "a most sacred possession . . . more precious than life itself." How can this "sacred possession" be safeguarded?

For interesting and tasteful recipes, see:

Sweets, three kinds	page 820
Date Nut Pudding	page 832
Light Fruit Cake	page 827

"Know-How" to add to your skills: see "Aprons from Scraps," page 835.

Poetry and verse; featuring Christ and Christmas. Ten lovely lyrics. Save these. You will enjoy them through the year.

LESSON DEPARTMENTS

Theology: Character studies—Nephi. Attributes: faith in God; goodwill; gratitude; humility; obedience; industry; courage.

Visiting Teacher Messages: Free Agency. What is the relationship of free agency to the development of character?

Work Meeting: Household cleaning. "A clean, orderly home is a mark of a good Christian home, and a good home maker." How to maintain a "clean, orderly home." Several practical ideas about "dirt prevention" and "dirt removal" are given. House cleaning has its physical fitness side. There is something to be said for "how to dress" for house-cleaning; and the three r's: "rest," "rhythm," and "relaxation" of house-cleaning. Alert for needed repairs. Beware of accidents, S.O.S. and first-aid! Supplies and cleaning equipment, and work up plenty o' pride in the job and cleaning becomes a source of great satisfaction.

Literature: John Keats developed a theory of beauty. Read this lesson to discover "what beauty is," Keats version; and how it can be created. Express his definition and find examples of his idea of beauty and you will have made an illuminating and fruitful discovery.

Social Science: In what sense do principles of good government help people, who honour them, to prepare for the Kingdom of God under Christ, the King? "Preparing the Way," lesson 19, is a great lesson.

If you will fill the hours of your days with ideas from these rich and varied sources, you will grow in knowledge and understanding and in the capacity to appreciate life.

A GREETING FROM PRESIDENT and SISTER RICHARDS

TO THE SAINTS AND MISSIONARIES IN THE BRITISH MISSION

Sister Richards and I extend greetings and take this opportunity of acknowledging with appreciation and thanks the receipt of the numerous lovely Christmas and New Year's greetings which so many of you sent to us during the holiday season. Because of the fact that for the most part we do not have your addresses it is impossible for us to acknowledge these cards individually, we are therefore thanking you through the columns of the **Millennial Star**.

We do so appreciate hearing from you and you can easily understand that these messages brought to our minds memories of the wonderful associations we had with you during our service in the British Mission. We extend unto you our wishes for a very Happy New Year and sincerely trust that you are all enjoying your membership in the Church and your service in its various departments. Because of the great shortage of missionaries it will be necessary for you saints to extend unto President and Sister Reiser just all the help that you possibly can and it would be fine for all who can, to assist in the missionary work.

Very sincerely,

President and Sister Stayner Richards

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DISTRICT NEWS

BIRMINGHAM DISTRICT

A Sunday School was organised at Sheldon on November 2nd, 1952, under the direction of President Frederick Webb of the Birmingham Branch. Elder Anthony Burgess is the Superintendent. Other officers are: Elder Frank Tennant, 1st Assistant; Brother Harry Oram, 2nd Assistant; Brother Norman Sutton, Secretary and Treasurer. Brother F. Bennet has been sustained as Supervisor of the Y.M.M.I.A. of the district, succeeding Elder Leatham. In Coventry, Bros. Alford and Elger were ordained Priests on Sunday, December 14th.

BRISTOL DISTRICT

Weston Branch reports President John Crabtree, has all its offices filled with the exception of Branch Organist. The small branch is doing well.

HULL DISTRICT

A farewell social was held in York for Elder Archibald before he returned to the United States. Elder Chipman

has recently come from Grimsby to York. In Grimsby the Relief Society bazaar collected £10.

LONDON DISTRICT

The marriage of Brother John Murdock and Sister Patricia Hickey was performed in the South London Branch on January 10th. We wish them abundant happiness.

MANCHESTER DISTRICT

Stockport Branch has started an investigator's class in the M.I.A., and the class is being taught by President Jess Bromley. Wythenshawe and Stockport report fine activities during the Christmas holidays.

NEWCASTLE DISTRICT

Several projects were completed in the Newcastle City Branch that helped with the purchase of Christmas gifts for the children of the branch.

NORWICH DISTRICT

Colchester is now a fully organised branch. President Gerald Seager;

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AN INVITATION

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Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifice and self-denial entailed in their care and training. They are taught, and they believe that highest blessings of heaven will be realised through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group, they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin, which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment of a full and happy life will do well to ponder the eternal truths of the kingdom.

There is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours necessary for a mother to spend in home and family care. You will observe that I did not characterise a mother's duties as drudgery. It has been my observation that

devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organised and private capacity. Now under the favourable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organisations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilisation and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in His kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the military establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not man-made; it is not the product of scholastic research; it is God-given, revealed by Him for His kingdom. This knowledge brings reconciliation of all truth, however much at variance the findings and statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely

appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve Him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self-respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field. I have heard these testimonies and witnessed the great happiness the work of saving souls has brought to them. I have heard them proclaim these years of unselfish devotion to the Master's work the finest of their lives. Where, my young friends, can you find comparable opportunities to those furnished to you in the kingdom of the Living God?

And now, my friends, both old and young, I ask you this question: Is it well to procrastinate your decision on the matters I have briefly submitted to

you? Is the tenure of life so secure that we can safely wait until next year for the consideration of matters so vitally affecting our lives here and hereafter? I attend many funerals. Some lives are terminated very abruptly, most unexpectedly. I witness the sorrow of loved ones in sad partings. A funeral is not a time for criticism. We think and speak of those who are gone in charitable, kindly terms. We leave the judgments to the Great Judge, but I think that many a family suffers its greatest sorrow in parting with a loved one in a remembrance of opportunities lost, omissions and commissions, that they sadly wish might have been averted. Such are the hazards in the postponement of our reconciliation with the Lord, and the acceptance of the holy Gospel. None of us can be sure that he can finish the course of life in perfect faith and devotion, but all of us can be certain that we can never run the course without starting. My invitation is to start the course of life in the Lord's way, now, while there is time.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal education has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able

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WHAT IS THE MORMON

Elder John A. Widtsoe

Joseph Smith grew up at a time when preachers still taught the proverbial hell of everlasting torture. In the textbooks of his day in many nations were pictures of devils with pitchforks pushing sinners into the flames of hell, there to suffer the agonies of being burned but never consumed. With one hand the preacher offered a fragment of God's love, and with the other, the unutterable, never-ending torment from an angry, unforgiving God. Under such cruel doctrine men would be frightened, so it was hoped, into a righteous manner of living. How men could devise so horrible a future for any one of God's children is a striking evidence of the apostasy from the simple, loving gospel of Jesus Christ.

Naturally the correction of this evil doctrine had to be made. About a month before the organization of the Church, a glorious revelation was received by Joseph Smith which threw into limbo the illogical doctrine of eternal burnings for sins committed.¹

In this revelation, Jesus Christ affirms that His commission was to carry out the Father's plan for man's salvation. It is explained that the plan includes laws that must be obeyed. In the final judgment every man will be judged "according to his works and the deeds which he hath done."² This threw a flood of light on God's treatment of the sinner. The judgment passed upon any man will be great or small according to his works and deeds.

Further, the breaking of any law brings punishment which, however, may be paid for through repentance. If repentance does not follow sin, full punishment inevitably follows. Whatever that punishment may be, under a higher law, the doctrine destroyed completely the unnatural, ungodlike doctrine of past ages.

Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Nevertheless, it is not written that there shall be no end to this torment, but is written **endless torment**.

Again, it is written **eternal damnation**; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory.

Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.

For, behold, the mystery of godliness, how great is it. For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for **Endless** is my name. Wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.³

The implication of this doctrine is that through the ages a sinner may atone for his misdeeds. It was a startling doctrine to hurl at a world traditioned in one of the blackest errors of apostate Christianity.

The whole revelation gave much comfort to the people. Later on, the theme was again taken up and enlarged upon. Another revelation, one of the most remarkable in the history of Joseph Smith, was received on February 16th, 1832. The Prophet and Sidney Rigdon were engaged in the revision of the scriptures. They had already learned that the rewards of men vary according to their deeds in the flesh. Then, heaven as the place where the departed

MEANING OF HELL?

righteous ones will live, must include a variety of divisions. On this point, the scriptures modern and ancient, were silent.

As the two brethren were considering this question prayerfully, they received a vision which cleared up the unsettled question. This vision, seen by both, and so testified to, of itself one of the most compelling evidences of the authenticity of the Prophet's divine calling, now appears in the Doctrine and Covenants as Section 76. It gives the first glimpse of the organisation in the heavens.

Those who have the truth and afterwards deny the Holy Spirit and the Redeemer,

these are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

And the only ones on whom the second death shall have any power.¹

The figurative term, "the lake of fire and brimstone," is used here clearly to indicate the dwelling place of the devil and his hosts. Very few will be so condemned, because very few have the knowledge indicated. Denial of the truth by those who have not a perfect knowledge does not merit the greatest punishment of those to be classed as sons of perdition.

All others, who are not classed as sons of perdition, will be "redeemed in the due time of the Lord." That is, they will all be saved. The meanest sinner will find some place in the heavenly realm. But somewhere, sometime, he must pay the price for his sins. All this is in line with the love of the Father for His children.

The redeemed will be assigned, according to their works, to one of three great classes or gradations of glory: the terrestrial, the telestial, and the celestial. In each of these there may be innumerable sub-classes, for the waywardness of man takes on many aspects and therefore demands many different judgments.

. . . every man shall receive according to his own works, his own dominion, in the mansions which are prepared.⁵

This came as a body blow to the man-made theologians of a world which had taught an hereafter composed only of heaven and hell; all would be either in heaven or hell.

To the Church came the understanding that in the hereafter, as here, under the law of progression, in every assignment there may be progression, in the higher glories more rapid than in the lower glories. No glory is hopeless. The love of God for His children overshadows all else.

These two great revelations (Doctrine and Covenants, Sections 19 and 76) have completely changed the world's conception of the payment in the hereafter for sins committed on earth, and of the eternal destiny of man.

The word **hell**, when used in these revelations, refers to the abode of the devil and his ugly brood. As used in the Bible, it has the same connotation.

In the Church of Jesus Christ of Latter-day Saints, there is no hell. All will find a measure of salvation; all must pay for any infringement of the law; but the payment will be as the Lord may decide. There is graded salvation, and this may be a more terrible punishment: to feel that because of sin a man is in one place, when by a correct life, he might be in a higher. The gospel of Jesus Christ has no hell in the old proverbial sense.

NOTES

¹ D. & C. 19:1-15.

³ *Ibid.*, 19:5-12.

⁵ *Ibid.*, 76:111.

² *Ibid.*, 19:3.

⁴ *Ibid.*, 76:36-37.

Evidences and Reconciliations

AN INVITATION —continued from page 43

men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as "I am not naturally religious"; "Religion is for the women and the children"; "I carry my religion in my wife's name." Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have had association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their

ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God's kingdom in the earth, they will find a satisfaction, a sureness of purpose, a peace and contentment, surpassing anything they have ever known.

I have observed that ambitious, intelligent, "red-blooded" people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. I know that is true, and the reason I know it, and the reason you should believe it is that the Lord Himself has declared that it is so.

In addition, there is available the testimony of the Holy Spirit, more confirmatory and more personally satisfying than all other evidences. I promise you in the name of the Lord Jesus Christ that divine testimony will come to you, my friends, if you will enter the re-established kingdom of our Lord and participate in His glorious work in the world. I pray that the Lord will bless you and remove prejudice and bitterness and indifference from your hearts, and bring to you a humble desire to share the truth with your brethren and sisters in the family of God, who loves you. I so pray in the name of Jesus Christ, the Lord of the kingdom. Amen.

STEPHEN L RICHARDS

His Apostolic authority to the Saviour Himself in the following sequence of ordinations:

LINE OF AUTHORITY

STEPHEN L RICHARDS was ordained an Apostle January 17th, 1917, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, and set apart as a member of the Quorum of the Twelve Apostles, October 8th, 1867, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses. Oliver Cowdery, David Whitmer and

Martin Harris "who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose the Twelve Apostles;" (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (J. of D., p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

BRANCH TEACHING LESSON

February, 1953 — Lesson V.

Article 3: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

DEGREES OF GLORY

Through the atonement of Christ all men are redeemed from the effects of Adam's transgression both with respect to the death of the body and banishment from the presence of God. There is an application of the same great sacrifice as a means of propitiation for individual sins through faith and good works of the sinner.

The two-fold effects of the atonement are implied in the article under consideration. The first effect is to secure to all mankind exemption from the penalty of the fall thus providing a plan for general salvation. The second effect is to open a way for individual salvation, whereby mankind may secure remission of personal sins. As these sins are the result of individual acts, it is just that forgiveness for them should be conditioned on individual compliance with prescribed requirements, "obedience to the laws and ordinances of the gospel."

Through the atonement of Christ all mankind will be resurrected, but the degree of glory which they attain will depend upon the faithfulness of the individual. In the 76th section of the Doctrine and Covenants, one of the greatest revelations ever given, it is made clear that there are three degrees of glory with gradations in all of these degrees. Those who through obedience and sacrifice obtain the highest degree of glory belong to the celestial kingdom, and they are admitted into the glorified presence of God and of those who have secured exaltation in that kingdom. The second or terrestrial glory differs from the highest as the moon differs from the sun in the firmament. Those who attain this kingdom are among the honourable of the earth who have failed, however, to comply with the requirements for exaltation. Also those who were blinded by the craftiness of men and did not receive and obey the laws of God. Third is the telestial glory. This will be occupied by those who have led lives exempting them from the heaviest punishment, yet whose redemption will be delayed until the last resurrection. In the telestial world there are innumerable degrees comparable to the varying lights of the stars. Even the lowest, the telestial glory, surpasses all understanding, and no man knows it except him to whom God has revealed it. Read and study D. & C. 76:50-113.

—continued from page 41

Brothers R. Hearsom and D. Watling are respective counsellors.

NOTTINGHAM DISTRICT

Response to the call of local missionaries has been very good in the district. Word comes from Hucknall that the Saints there are striving very hard to raise a building fund. In Leicester a grand old lady, Sister Vice, recently celebrated her 90th birthday with her friends.

SCOTTISH DISTRICT

Sister Jean Kelly of Airdrie is our new Y.M.M.I.A. district supervisor. The Saints at Aberdeen have been busy on

the preparation project at their new chapel. News comes from Edinburgh of Brother Thorpe's death.

SHEFFIELD DISTRICT

Sister A. Briggs of Barnsley Branch recently passed away. She was buried at Carlton cemetery. Two local missionaries have been called in Barnsley Branch: Bros. Vincent Hall and George K. F. Hall. Brother Albert Parsons has recently been given the office of Branch President of Chesterfield Branch. A very great event has transformed Doncaster Branch—they have reached their target and have raised the money required towards their new chapel.

BRITISH MISSION STATISTICS

appointments and transfers

Elder Donald Gale was appointed President of the Bristol District, January 26th, 1953.

Elder John Wilcox was appointed President of the Manchester District, January 26th, 1953.

Elder Donald Steele was appointed President of the Welsh District, January 26th, 1953.

Elder Ray Hall was appointed President of the Liverpool District, January 26th, 1953.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Sister Lilian Clark	Norwich	London Office	November 1st
Elder Jack Chapman	Hull	Bristol	January 15th
Elder Alfred Hughes	Scotland	Bristol	January 15th
Elder Royden Shurtz	Scotland	Manchester	January 15th
Elder Charles Perrett	Bristol	Liverpool	January 15th
Elder Joseph McPhie	Newcastle	Scotland	January 20th
Elder John McKellar	Manchester	London	January 20th
Sister Burl Shepherd	Scotland	London Office	January 20th

releases

Name	District
January 15th	
Sister Jane E. Russell	Sheffield, Birmingham, Welsh
Elder Robert D. Hatch	Norwich, Travelling Representative
Elder Rufus O. Phelps	Norwich, Birmingham
Sister Winifred L. Phelps	Norwich, Birmingham
January 31st	
Elder Stephen H. Anderson	Norwich, Liverpool
Elder Blair C. Holman	Welsh*

* Served as District President.

baptisms

BIRMINGHAM DISTRICT
Harold Henn of Birmingham
Norah M. Henn of Birmingham
Richard M. Henn of Birmingham
LEEDS DISTRICT
Sydney H. Green of Halifax
Margery Green of Halifax
Harry Parker of Leeds
Brian Jowitt of Huddersfield
Christine Cook of Huddersfield
May Sowden of Huddersfield
Patricia Boothroyd of Huddersfield
LIVERPOOL DISTRICT
Kenneth Edmonson of Accrington
Jean B. Edmonson of Accrington
Rosina Simpkin of Burnley

Violet Ennis of Burnley
Doreen O'Mara of Burnley
MANCHESTER DISTRICT
Florence Livesey of Wythenshawe
Austin A. Livesey of Wythenshawe
Graham Clark of Wythenshawe
Colin Redman of Wythenshawe
SCOTTISH DISTRICT
Elizabeth G. W. Wilson of Glasgow
Anna M. A. Harvie of Glasgow
Archibald F. Wilson of Glasgow
WELSH DISTRICT
William G. Hillman of Merthyr
Ceinnen M. Hillman of Merthyr
Elizabeth A. Clyant of Merthyr
Edna M. Clyant of Merthyr

JOHN WESLEY

MARTIN LUTHER

JOHN HUSS

ENGLAND

GERMANY

BOHEMIA

FRANCE

JEAN CALVIN

LEADERS IN THE REFORMATION

Credit to THE INSTRUCTOR

If you don't like life, its the way
Your're livin':
A little less takin', a bit more givin';
A little less hatin', a little more livin';
A little more helpin', not so much
shovin';
A little more smilin', not so much strife,
And soon you will be in love with
life.

J. W. T. Meehan
